

114 ethnic groups in the same region, the Boulou subjects being classed
 153 first on these points among the Pahouin tribes. Intelligence tests and
 mental-age evaluations made among school children and lycée students
 gave similar results in comparison with Africans of the same age. On
 the other hand, a comparison with European children living in the
 Cameroons showed a certain inferiority, from which it is still im-
 possible to draw definitive conclusions because of the scarcity of
 "culture-free tests" used at the time. Projective tests administered
 114 under the same conditions revealed schizoid tendencies with rather
 157 marked aggression and a fairly high frequency of the Oedipus fixation
 with some transference /assimilation/ from father to white man.
 The difference in level from neighboring tribes was less clear among
 the lycée students than among school children, and less clear among
 the latter than among the laborers at Edéa. It must be emphasized
 [25] that these tests, especially the projective ones, involved a limited
 number of persons in particular situations outside the village milieu,
 that remains the background of the majority of their fellow tribesmen.
 I am not acquainted with the results of later research.

156 With regard to social psychology, we are also largely restricted
 to subjective evaluations in the same class as those mentioned at the
 beginning of this section. Allégret a half century ago remarked
 upon a defeatism more bitter since the Fang had come in contact
 with Europeans, and certain legends reported by Trilles and Largeau
 on the Jacob and Esau theme, with the white man in the role of the
 usurping younger brother, go some way to confirming this. Balandier
 has given a good description of contemporary expressions of this feel-
 ing of collective frustration, both in his Sociologie actuelle and in
 various articles, one of them with the significant title, "Les Fang,
conquérants en disponibilité" /The Fang, Unattached Conquerors/
 (nos. 175 and 173).

One striking trait, also emphasized by Balandier, is that of col-
 lective mistrust of successful persons. This may appear to contradict
 the previous statement about Pahouin individualism, but in fact it
 is precisely /90/ this individualism that produces a good share of the
 suspicion of the other individual (cf. in Eso Boto, Ville cruelle,
 no. 182, the reactions of the hero Banda vis-à-vis the rebel Koumé).

152 We must also point out the psychological and social importance
 152 of skum, wealth, and of bidm, possessions, especially imported
 possessions. Combined with the as yet little-studied concept of the